

The Spirit of Missions ;

EDITED FOR

THE BOARD OF MISSIONS

Of the Protestant Episcopal Church in the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

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Our Missionary Policy.

Few of our readers will be disposed to deny us, after a connexion of three years with our domestic operations, the privilege of submitting, with great deference, a few considerations bearing upon their increased efficiency and acceptableness :

Providing for the Episcopate in new dioceses—confining our operations to *important* points—appropriating to these *adequate* salaries, for *limited* periods, from *pledged* funds, would, we think, promote the first, and by tending to secure proper men, eventually increase the latter.

We do not consider the question of voluntary societies an open one in these columns, and do not therefore touch it. Some of our readers have not forgotten the able arguments on the subject in '35, when the change to the present system was agitated and consummated. Nor do we moot the question, whether the mode of administration upon which the Committee acts has undergone

any change, or is in all respects the best. For the merits of that mode we can claim no credit, for it was devised before we entered upon duty, and has been carried out and advocated as faithfully as we knew how, as the deliberate judgment of the Committee, whose mouth-piece the Church has made us. We do not advert to the joys or griefs within our Communion which may have caused the tide of our receipts to ebb or flow ; but within the limits still allowed us, there are some lessons which experience teaches. And we ask, —What have been the results since '35 ?

As to sustaining the Episcopate in new dioceses ?

It is not to the point to enquire, whether small or large dioceses are preferable for Church extension—whether a Bishop should have a parish or not. The Church has settled the question, by giving such large bounds to our dioceses, as renders it, generally, indispensable to the growth of the Church, that its chief

officer should be unfettered in his movements.

What now has been our policy to the new dioceses, as it regards the support of the Episcopate? Have we sent out our master-workmen to superintend the whole, and then suffered them to be fixed to one spot in a struggle for existence?

Look at Michigan, with fifteen or more Missionary stations,—the Bishop has been tied to a parish; and but for a vigor and energy which few men possess, how is it possible that adequate supervision could have been given to so extensive a diocese? How much more of nursing care could have been extended, if the Church had provided an assistant, to enable him to spend unbroken portions of time with his infant parishes? Presbyterians might say, let them alone, they can grow without it. But Churchmen should be consistent, and not look for rapid or vigorous Church extension, when the energies of the master-spirit are taxed to their utmost for one point rather than the whole. Until of late, what has been done for the Episcopate of Illinois, strictly missionary ground? Has not the Bishop been thrown entirely on his own resources? What has the Church done for Kentucky, save the gift to her chief minister of commission? We would ask respectfully, whether it is generous to lay the burden of such a commission upon any shoulders—to send one out to break up the fallow ground of such a rugged and unpropitious soil, without seeing to it, that he is not driven by necessity to some secular shift for his bread?

And what has been practically, the amount of supervision over the other immense Territories and States, through which we have aimed to extend the Church? Our two Missionary Bishops have indeed been well sustained; but

look at the extent of their jurisdiction—enough to break down the strongest constitutions; and even then, with the entire consecration of their energies and means to sustain the fainting Missionaries, how physically impossible to dwell long enough at any one point to develop its resources, and make men feel that a Bishop is something more than a comet causing bewilderment by his rapid transit—a sun to impart light and heat, and cause the tender plants in the new soil to strike deep their roots and lift high their heads.

If mistakes have been committed in resigning, prematurely, the control of dioceses into their own hands, and not continuing to foster them until they were able to stand by themselves, with their own Bishop at their head—still we think the mischief not irreparable, and the duty still imperative on those charged with Church extension, to do it on Church principles. See, first, that the Bishop is there, unfettered and well sustained. It may be said, this will absorb all your means, and the growth, the expansion of the Church, will be very slow. We propose to show, presently,*

* Our limits forbid the full examination of this. We select one—the strongest case in point, because in such a city as St. Louis our missions have a fine *point d'appui*.

In Missouri, at various times, the following points have been occupied:—St. Louis, Palmyra, Boonville, Fayette, St. Charles, Fulton, Independence, Kemper College, Buffalo Knob, vicinity of Jefferson Barracks, Jefferson City, Saline co. Lexington.

What are the results?—(For the state of things in St. Louis, see pp. 176, 177.)—Two church edifices exist out of the city—one at Jefferson City, re-occupied in December last, and one at Palmyra, vacant. Boonville re-occupied in May, 1844. In Lexington, Independence, and Saline county, 1 missionary since summer of 1844, and 30 communicants. St. Charles re-occupied 1st April, 1845. So that 12 months since, we scarcely existed out of St. Louis. Verily, such aggressions of the Church may be aptly chronicled by the *Io triumphè*: "The king of France marched up a hill, and then—marched down again."

that the Church has not, under *existing* arrangements, advanced, or, at least, not retained its foothold a whit the more; and no one will deny it to be economy of means to gain but one point for the Church, rather than attempt more and fail. At first, indeed, and while foundations are being laid, it may seem very slow, but ten years would show great results.

The object is not to push one hundred stations into a sickly existence, and make them depend indefinitely upon the east for their support; but to draw out the abundant resources of the west, and teach it self-dependence. One master-workman well sustained would accomplish more of this than a dozen apprentices half starved. But we anticipate, and must pass on to another point;—confining our operations to important stations.

In our warfare against Satan, to dispossess him of his territory, what exempts us from acting upon the principles of strategy?—our weapons indeed are spiritual and not carnal, but we act with men and upon men. He who brings his masses to bear upon the decisive point will as surely carry all in carrying that, in this, as in any other contest. We may scatter our means over many stations and succeed in carrying them, but without ulterior results; but let the business or the political centres of the country be carried by the Church, and all other points will in due time and with more ease be reached. Take, for instance, the less obvious case of the seat of government of a new diocese. Its legislature convenes—from all parts of the diocese men are drawn together—see for the first time the Episcopal Church,—see it under favourable circumstances—mark, that the intelligent and influential prefer its services, and carry back to

their distant homes a good report. With how much more ease could the Church be planted in that diocese than if you had at first occupied three or four of its frontier points, with a half starved clergy, compelled to eke out a livelihood by some secular calling, working their way against ignorance, prejudice, and misconceptions of every sort. Or, gain a foothold here, what does it aid in advancing to another point? The same struggle must be again made.

Take the business centre; from it the same impression goes out to all who come in contact with it. Its wealth, its energies, its influence of every sort, is felt at a distance, and if these elements are sanctified you can use them for Church extension to the very extremities.

However desirable to occupy every station, to respond to the call of any Churchman in the West who desires the Missionary stationed near him—however difficult to resist the importunities to improve this property or that—favour one locality or another—the true plan we are persuaded is to sit down with map and gazetteer, and lay the finger upon the points, however few, the decisive points, and carry them at any and every cost.

For a sparse population we have such Missions as that projected by the Bishop of Missouri: the educational feature of the system ought to make the school very soon independent of foreign aid.

On the subject of *adequate* salaries we have but little to say.

It is too obviously just, generous and politic. We are satisfied that in the bosom of the Church are many sons who feel the West—its important points—to be fields of the greatest usefulness.

for them. They may now be labouring in places at the East which have long since reached their culminating point. With the experience of a ripe ministry, they mark at the West that very state of the social elements which invites the spiritual husbandman with the promise of an abundant harvest! Why should they not go? because they have no assurance of adequate support at first. Treat them liberally and justly, as we do our foreign Missionaries. Make them easy in a point which ought to be our care, not theirs, and they can, and will, encounter cheerfully the spiritual toils of a Western field. Thus shall we not only gain the Eastern but retain the Western labourer, who otherwise may feel himself constrained to take parishes at the East.

The positions selected being important and the salaries adequate, we have the best guarantee that aid will be required but for a *limited* time. During the first years the ability of the parish will be absorbed in the erection of a Church. That attained, it becomes wholly available for the rector's support, and other points can be taken up by the Missionary Society. It certainly was never intended that stations should have a perpetual lease upon our treasury. If after five years' culture they cannot sustain themselves, it might safely be taken for granted that no valuable result would flow from further perseverance and patience. We can conceive it possible that valuable men and stations, deprived of adequate support, may be crippled, while others from which nothing can ever be made, cling with the tenacity of a death-grasp, to the only hand that can protract a useless existence—useless so far as Church extension is involved.

There is a further and important

question. Whether we should continue the struggles of the past years for funds—irregular in their receipt, insufficient, with great difficulty obtained—appeal after appeal—complaints that the Committee run into debt—spasmodic action, &c., &c.—or rely upon *pledged* funds as the basis of our estimates and expenditures. The number of communicants in 26 dioceses in 1844* was 72,000. Could not the rectors of Churches be induced to pledge them at the rate of 50 cents per annum for each communicant, to be applied to Domestic Missions=\$36,000.

Let it be understood as the law of love pervading the Church, that the offering for church extension in the West shall never be less from the parishes than this small sum—in many cases it would be greater. We do not go into detail to show, how a quarterly meeting of communicants for Missions, now for the domestic, now for the foreign field, might be seized as the occasion both for imparting information, and receiving the offering—given without snarling, from those who love the Lord and his sacred cause—by the poorest as well as the most wealthy—2 cts. per week, 25 cts. quarterly—or how the rich might and would covet the privilege of doubling their offering to make up the lack, should there be any, of some poorer brother. All this every rector who thinks well of the mode would arrange,—but we plead for *pledged* funds, and look for them not to the world, which loathes the whole subject, nor to the baptized, who practically renounce their vows, but to the body of Christ in full communion with him through his Church. If *they* cannot or will not furnish so small a sum to spread the gospel through the West

* See Journal of General Convention, page 213.

and through the world, we give up in despair of them and their spiritual guides.

This plan once in operation, would supersede the need of agencies—would protect our regular foreign and domestic operations from mutual jealousies, from the disturbing influences of fancy missions, college bankruptcies, &c., and enable the committees to know to a farthing their income; (legacies and special offerings from Sunday schools and others would make up any unavoidable deficiencies from the communicants.) Collections could be sent in at the periods recommended by the Bishops in their late address—they would increase in amount with the increase of the Church, and coming from the living body of Christ, the fruit, perhaps of self-denial, and followed by prayer, bring down Heaven's blessing upon the work.

By all these modifications, we conceive our Missionary operations would become not only more efficient but more acceptable. It is no doubt true, that with all the care and caution (and these cannot be too great) of all concerned in the legislation for and administration of the work, offences will come, and woe unto that man by whom they come. Still an earnest desire every where felt and manifested that the work shall be prosecuted with a single aim to the glory of God and extension of his Church; a willingness that as the whole Church contributes, so it should be represented in the direction of things, will always secure the confidence of the far greater portion of our communion, and keep us from disgraceful retrogrades in the work.

The Committee reported to the Board in '44, that for reasons given,* the duties of Secretary and General Agent no longer require the undivided time and

services of a clergyman, but that they can be fully discharged by one devoting a portion of his time thereto, with the assistance of an office clerk, and recommended a reduction of the salary. Some difference of opinion prevailing at the triennial meeting in October, as to the continued necessity of an agency, the salary was placed on a footing with that of the Foreign Secretary, \$1600. While the two Secretaries, however, were re-elected for three years, it was decided that the salary of the Domestic Secretary should be for one year only. The resignation of this officer at the meeting of the Board in June will enable that body to take, without embarrassment, such order on the subject as may commend itself to its wisdom.

We are very free to say, as the result of our acquaintance with the duties of the office, that there is no economy in assigning the duties of Secretary and of Agent to the same individual.

This arises from the extent of our country and the constantly recurring duties at the office. There are portions of every month when he should be there, and yet an agency to be effective should have nothing to call it away, or divide its attention.*

We have painfully felt the embarrassment growing out of the present complex arrangement. The indulgence of the Church has been extended to us, however, in our duties, to a degree which, while it gave relief, renders it impossible not to feel some sensibility in retiring from our post.

* The remedy, we think, is a plain and simple one—to assign the functions of Secretary to some one who can connect it with other duties, at a salary of \$500, and provide him with a book-keeper (who shall assist the Treasurer also,) at the salary given in the Foreign office for like duties, \$750—and *when necessary*, send out an agent or agents.

* See Spirit of Missions, Vol. IX., p. 245.

Missions (GENERALLY) in the West.

In our last number, some general reflections were hazarded upon the *first* duty of the Church to foster these missions. "The weight of the sentiment, that we ought to make Missionary exertion over the immense territory within the United States, pressed on the minds" of the venerable founders of our institutions, "from the very beginning of our organization," and the deliberate judgment of one of them was quoted, that the *principal object* of the Domestic and Foreign Missionary Society was to make that exertion. The ground was taken, that while Scripture enjoined the communication of its light and blessings to every creature, it regulated our action by the rule to provide *especially* for our own—to do good as we have *opportunity*, and insisted that proximity and identity of language and institutions constituted that very opportunity which could not safely be overlooked in solving the question, where, with given means, we should in the first place and chiefly operate. Lest the judgment of those at home should be thought warped, by the very pressing claims of immediately surrounding objects, the opinion of an enlightened foreigner was referred to, to show that a calm unbiassed estimate of the responsibilities of American Christians, indicated clearly our duty to pursue a *vigorous home policy*. As our remarks might seem at first view to exclude the Heathen, it was urged that the godless of *Christendom* were in peril of *deeper*, if not of more certain damnation than they—that in fact we have Heathen at our very doors,* and that the true policy

for foreign Missions, (may they be blessed from above!) whether we regard the men or the means, is to establish strong points at home, whence supplies for abroad can be drawn. It is easy to answer, we walk by faith, not by sight.—We have yet to learn that faith wars with reason, and have not the least doubt that if with one consent our communion would consecrate its wealth, talent, and prayers, to the great work of occupying the positions of influence on our land, which at this moment invite the attention of the Episcopal Church—would legislate not for men, or for particular times, occasions, or views, but on broad and general principles, and in view of the tremendous power for good or evil this country may exert upon the world—foreign Missions would gain in the end.

God forbid we should lack sympathy with His work in any quarter, but we do painfully feel that the field of Domestic Missions does not occupy its due share of the Church's regards and means—and that great issues are lost sight of in the agitation of lesser ones.—If, like Nehemiah, we build the walls in troublous times—sword in hand—let us at any rate build the walls; while we maintain discipline in the camp, let us not forget the word that came to Israel, amid the murmurs of the host,—GO FORWARD.

The semi-annual reports indicate the advances made; for these we depend upon the Bishops, they determining what communications from the field shall be spread before the Church. These, so far as received, will be found was making clothing for the Greeks, "Madam, the Greeks are at your door."

* Our readers need not be reminded of the appeal of a distinguished Virginian to a lady who, surrounded by a tatterdemalion corps of blacks,

upon the following pages. Where they have not come to hand, we avail ourselves of other official sources of information, and have endeavoured to present their spirit and substance. A *tabular* view of the acts of the Missionaries will be prepared to accompany the report of the Committee to the Board, and be published in the No. for July.

There is one point (not to mention others) on which we think injustice has been done to our Missionaries. Complaints are made that their reports do not abound with notices of the conversion of sinners, and that greater stress seems to be laid upon the tone of a bell or organ than upon Satan falling like lightning from heaven.

Observation and experience have taught us to look with some distrust upon the inflated style of too many Missionary papers, as lacking the modesty of truth, no less than the charity that vaunteth not itself. Some contributors, dissatisfied with the sober pace at which the Missionary chariot moves, may long for the furious driving of Jehu, the son of Nimshi—and crave reports redolent with his spirit, “Come, see my zeal for the Lord of Hosts.” But the kingdom of heaven cometh not with observation—the seed-time and harvest may be separated by a long season of patient culture—it is enough for faith to know that laborers have been sent into the vineyard;* that they enjoy the supervision of those whom the Holy Ghost hath appointed over this matter; that there is no restraint upon prayer for a blessing: that regular and orderly re-

turns of acts done are rendered to the Church, by whom the Missionaries are sent out; and that these cannot invade the province of the Searcher of hearts, and indicate the number whose names are written in heaven. No apology will be required by those among our brethren who waive our appeals for aid, on the ground that they must alter their chancels, remodel their churches, strengthen their choirs, liquidate the debts in which architectural fancies or luxuries may have involved their parishes—when the Missionary who has toiled amid many difficulties to rear the humble edifice, and arrange it for the decent worship of Almighty God, breaks forth into a thanksgiving that he can summon his flock by a sweet-toned bell, animate their devotions by a spirit-stirring organ, or say to them and to the world, that his flock owe no man any thing for the house they have solemnly dedicated to their Maker. We are no apologists for those, Missionaries or not, if there be any such, who prefer the beauties of the sanctuary to the beauty of holiness, but have seen enough of the Church to be persuaded that if what some please to call worldly wisdom, in attention to the outer court, were more general, the flame within would burn brighter, and there would be more money for Missions than now.*

Let us endeavor to enter with a lively sympathy into the actual position of the Missionary, who is expected, in common with his Rev. brethren throughout the Church, not only to build the spiritual house, but make the brick and mortar for the walls of the temple, and less offence will be taken when he dwells

* Every contributor has the privilege of saying to what portion of the field his offerings may be applied—to what diocese or station it shall go; and the constitution provides that the appointment of a Missionary may be annulled at any time by the written direction or order of a majority of the Bishops of the Church.

* Why is it that one half of the Episcopal Churches in this land are crippled with debt, and our colleges at some period of their history on the verge of bankruptcy—that our ministry has become almost an itinerating one?

as well upon the success of his labors in the one department as in the other.

Maine.

Augusta.—REV. ALEX. BURGESS.

Bangor.—REV. JNO. WEST.—On the whole, it is no more than an act of justice to this parish to repeat what is commonly said of them in this city, that they are a model of zeal, harmony, and self-sacrifice. But their sacrifices are not at an end. We have yet to meet a very large expenditure in completing the church repairs, and in adding, as soon as able, a bell, an organ, and other needed items. And while this parish is striving to make these necessary improvements, and also making increased contributions to the Missionary funds, we need all the aid that can be spared us from the Missionary Board, and we feel safe in anticipating that it will eventually all be repaid with usury. Has been invited to hold a weekly service in the neighboring village of Old-Town.

Brunswick.—REV. T. F. FALES.—The attendance has continued very encouraging, and has of late been increasing. We hope that our church will be finished in June—nearly enough obtained, together with what is raised here, to pay for the church—several hundred dollars still wanting, and he is anxious to raise the amount before the building is finished.

New-Hampshire.

Concord.—REV. DARIUS R. BREWER.

—Aid discontinued in 1838, renewed Nov. 1st, 1844.

Manchester.—REV. W. H. MOORE.

Delaware.

The Bishop's impression is, that at most of the Missionary stations the prospect is encouraging, especially in Mr. Long's portion of the field. The part least encouraging is that occupied by Mr. M'Kim, but he trusts soon to witness there more cheering indications.

Dagsboro, &c.—REV. JNO. A. CHILDS.

—From Oct. to Jan., these stations were supplied by Rev. W. E. Frank-

lin, who was compelled by ill health to retire, when relieved by the present Missionary.

Milford, Cedar Creek, &c.—REV. J. L. M'KIM.

Seaford, &c.—REV. JNO. LONG.

North Carolina.

Rockingham Co.—REV. JNO. R. LEE.

—Entered on his labors as Missionary, by appointment of the Bishop, on first Sunday in August, 1844, and since Christmas has officiated regularly at the three places for holding divine service—also preaches to the negroes on three plantations separately—the services held on week-days, their masters allowing them to intermit their usual labors for that purpose. Their attention so far seems as good as that of ordinary congregations. What may be the result of his ministrations to these poor people, God only knows: he hopes for the best.

Georgia.

Marietta, Cobb Co.—REV. THOS. F.

SCOTT.—Spent some weeks at Montpelier Institute—made several visits to Cass Co. during week-days. The church there completed, and awaiting consecration. Parsonage and school-room also completed. Permanent congregation increasing. A lot of 20 acres adjoining the town purchased by the vestry, and buildings nearly completed for a female seminary, under the general supervision of the Rector. When this enterprise is fairly in operation, the parish will be able to sustain itself.

St. Mary's.—REV. JOSEPH A. SHANKLIN.

Florida.

Key West.—REV. J. H. HANSON.

Quincy.—REV. JOSIAH PERRY.

St. Augustine.—REV. F. H. RUTLEDGE.—\$391 have been raised in this

parish during the year for various Church objects.

The Missionary is not without the hope that the divine blessing in some degree rests upon his labors among the beloved people of his charge—officiated at St. John's Church, Jacksonville, 13 times.

Alabama.

The Missionaries in this diocese, the Bishop remarks, have been useful ministers, and they have been the means of securing to the Church many families that would otherwise have been incorporated with other communions.

Carlowville.—REV. F. B. LEE.

Huntsville.—REV. F. H. L. LAIRD.

Livingston.—REV. J. J. SCOTT.

Selma and Cahawba.—REV. L. B. WRIGHT.

Tuscumbia and Florence.—REV. D. BROWN.—Entered on the duties of his Mission immediately after his return from the General Convention. The church in both branches of the station feeble, but of good promise, living and growing on sectarian persecution.

Mississippi.

Grand Gulf.—Vacated by the transfer of Rev. B. B. Killikelly, D.D., to Indiana.

Jackson.—REV. N. W. CAMP.—Since the failure in respect of a Diocesan, no active steps have been taken towards erecting a church building. On the whole, we hope by a purity of life and a laborious discharge of duty, with the blessing of God, to still continue to do good. Our congregations are good and attentive.

Macon, &c.—REV. JNO. HENSHAW.—“It becomes my painful duty,” writes Bishop Otey, from Columbia, April 30, “to inform you of the death of the Rev. John Henshaw, late Missionary at Macon and parts adjacent, in Noxubie

county, Mississippi. The circumstances attending the removal of this faithful clergyman from the scene of his earthly labors, were, as far as they have come to light, of a distressing character. A letter from the Rev. Mr. Halsey of Columbus, a hundred miles perhaps from Macon, conveys all the intelligence I possess upon this melancholy subject. No one has written to me from the neighborhood of Mr. Henshaw's labors, though I have delayed this communication in hopes that some one would write. Nor do I know any person there to whom I might write. The particulars, as received from Mr. Halsey, are the following: On Sunday, the 30th March, Mr. Henshaw filled an appointment which he had made for service and preaching some 10 or 15 miles from Macon. The next day, on his return to Macon, he had to cross a small creek, which, however, was at that time much swollen by heavy rains that had recently fallen. It is conjectured that Mr. Henshaw was unacquainted with the ford, and knew not the depth of the water—that his horse, in struggling to get up the opposite bank, which was steep, threw him off, and that Mr. H., being a heavy man, and withal a cripple in his feet, was drowned. He was not missed till late in the evening of that day, when fears began to be entertained for his safety. The next morning search was made for him, and his body was found in deep water near to the place where it is supposed he attempted to cross the creek. The bit of the bridle, I learn, was broken, and Mr. H. had a small scratch on his face, probably received in his efforts to regain his horse after being thrown off. The horse was not drowned. A small sum of money and a watch were found about his person. Thus has departed a faith-

ful man of God, and one that labored assiduously, however unsuccessfully, in the great cause of spreading a knowledge of the truth as it is in Jesus. Few men have submitted, at least in our country, to more self-denial and mortification of spirit to forward the interests of religion, and promote the objects to which all the energies of his mind were devoted, and to which he at last sacrificed his life."

McCaleb.—REV. J. S. GREENE.—Sickness generally prevailed through the community, and in the Mission family for past six months.

Port Gibson.—REV. A. P. MERRILL.—A mission to slaves. "The parish steadily advancing. Although it would be entirely useless to attempt to get out a congregation of blacks in this country on week-days, yet much good might be done by visiting and conversation, which I greatly regret that I have been able to do only to a limited extent, on account of the necessary confinement in teaching. Not much parochial visiting can be accomplished in this thinly settled country without a horse, and my income from my little school will not allow me to keep one. In spite of these discouragements, however, I am toiling on in the best way I can for the good of the souls of these poor blacks."

It will be out of Bishop Otey's power to visit this diocese this spring. Bishop Freeman will, however, at his request, visit most of the churches on the river on his return from Texas.

Louisiana.

Natchitoches.—REV. E. GUION.—Arrived at my post on the 9th of December last, and have been engaged there constantly ever since, with the exception of two visits to Alexandria, which is without a settled minister—our town is in a declining condition, but the prospects of the Church nevertheless good. Holds occasional services for the troops in the vicinity, and has received many kind attentions from the officers.

New Orleans.—REV. N. O. PRESTON.—Station commenced Nov. 15th, '44; in a state of formation, every thing encouraging. The Lord is prospering us, and with his continued blessing, we shall soon add another to the Churches in this city.

West Baton Rouge.—REV. A. H. LAMON.—Church organized about fifteen months ago, and been for fourteen months under the charge of its present minister; a neat edifice been erected—cost \$1800. General condition of things very encouraging; calling for devout thankfulness to Almighty God for the manifold tokens of his favor. 100 white and 400 colored persons belong to the parish, all of whom listen to the Word preached with much respect and attention.

Tennessee.

Bolivar.—REV. D. STEPHENS, D. D.—Pews finished, and the Church edifice nearly ready for consecration.

Jackson & Brownville.—REV. LOUIS JANSEN.

Knoxville.—REV. CHARLES TOMES.—Our affairs at this station are understood to be in a most promising state; some 20 persons or more being ready for confirmation.

St. Andrews.—REV. S. G. LITTON.—"I took charge of the station twelve months since; owing to a lengthened discontinuance of services, found every thing connected with the Church almost prostrated, and the people scattered abroad, as sheep having neither good pastures nor a shepherd. And although during the year, the parish has suffered greatly from deaths and removals, still I am happy to be enabled to add, that God has rendered his Church favorable in the sight of strangers, who display an increasing anxiety that the services should be continued, while the hearts of his people have been comforted by the regular return of the seasons of holy prayer and solemn praise, accord-

ing to the order of their loved and long-missed Zion. Congregations at first small, gradually increased, and there is every thing to cheer the heart of the Missionary—hoping that He, who has begun the good work, will continue it, until all who wait upon the services of the Church shall, in His own good time, be added to it and be saved, with all the faithful in Christ Jesus our Lord. Sorry am I, however, to add that while there is so much for which to be thankful, there should be any thing to mar the prosperity of the Mission. On yesterday morning, after a ride of 16 miles to hold service, imagine my feelings, expecting to meet my people in the sacred temple, to find it burnt to ashes! It was located in the woods: which were “fired” for the sake of the range, when the fire communicated with the building, and it was destroyed before the neighbors were at all aware of its contiguity to the devouring element. On this account, it will be necessary to discontinue the station until a place is procured, or another church erected for services. In the mean time, I will give such services as I can, gratuitously, preaching at private houses, so as to keep up the interest that now exists in behalf of our “glorious Church.” I think that we can do nothing, *at present*, nor until the crops are laid by, towards erecting another building; and in the interim, if some of our brethren at the East would lend us some aid—and it is surely a worthy and deserving object—we could during the year be able to build afresh the temple now in ruins: and in the courts of the Lord’s house again assemble to offer up the tribute of prayer and praise which has been heretofore offered up from grateful hearts to the God of our redemption, through Christ our Lord.

Williamsport.—REV. JOHN NOBLE.
Kentucky.

Bowling Green.—REV. C. C. TOWNSEND.

Covington and Newport.—REV. E. LOUNSBURY.

General condition of the parish thought to be more promising than ever.

Success depends upon getting rid of the debt with which the parish in Covington is encumbered.

Danville.—REV. M. F. MAURY.

Elizabethtown.—REV. W. D. HARLOW.

The communicants who compose this parish are principally emigrants to the West, who have preserved their love for the pure apostolic order and worship of our primitive Church, amid the many distractions of the numerous sects that have arisen in the West. Deprived for many years of the opportunity of worshipping God in the Church of their fathers, they appreciate her fostering care and love, and now enter with joy upon that service to God which is so appropriately and beautifully set forth in the liturgy of the Church; and zealously exert themselves to have permanently established in their midst the form of worship and “sound words” which distinguish the Episcopal Church.

Frankfort.—REV. M. H. HUNTER.

Hopkinsville.—REV. G. BECKETT.

Hickman.—REV. N. N. COWGILL.—

Workmen engaged in getting out the timbers for our Church, and may the blessed Lord build the house for us, and ever vouchsafe his presence in the temple, and forbid that any *uncertain* sound should ever be heard within its walls, that Jesus and him crucified may ever be the theme presented and urged upon this dying people.

Smithland.—REV. ROBT. ASH.

Ohio.

Boardman and Canfield.—REV. J. T. EATON.

Centreville.—REV. AB. EDWARDS.

Huron.—REV. SAM’L MARKS.

Marietta.—REV. ED. WINTHROP.—

The station may be discontinued after the first of April, as the parish, grateful for the past assistance of the Board, will

hereafter endeavour to support itself. [Station has been discontinued by the Bishop.]

Maumee City.—REV. B. STURGES.—

The principal obstacle in the way of the advancement of the Church here is, I hope, about to be removed, viz.: the want of a suitable place of worship. Our people are making arrangements to build a little church—cost about \$2,000; that done, there is but little doubt that the Church here will soon be able, by the Lord's blessing, to sustain itself, and also make some grateful returns for the aid received through the Board of Missions.

Springfield.—REV. A. T. McMURPHY

Indiana.

Fort Wayne.—REV. B. HALSTED.—Easter services very fully attended, and with much more than usual interest, although long—one infant and two adults being on that day baptized, and 23 persons participating in the Holy Communion, one of whom walked 15 miles through the woods.

Indianapolis.—REV. S. L. JOHNSON.

La Porte.—REV. S. W. MANNEY.

Lawrenceburgh.—REV. A. C. TREDWAY.

“This parish first organized in '40, resuscitated in autumn last. Services in a spacious room—new organ, said to be unsurpassed for the sweetness of its tones. In point of numbers in a feeble minority compared with other denominations—much ignorant prejudice against the Church. In its slow progress at the West it must be the consolation of the Missionaries in these distant fields that a deep foundation is being laid for a mighty edifice in future time. Though but little of the results of their work may now appear to the world, the

hand of the sower is as necessary as that of the reaper, and we have the blessed assurance that both shall rejoice together.”

Leavenworth.—REV. J. H. DRUMMOND.

Logansport, &c.—REV. A. CLARK.—Connexion with the parish dates from 1st January. Visited Delphi occasionally, where a fine church edifice is in the course of erection, and will soon be ready for consecration—a fine people, warm friends of the Church, and attached both “to evangelical truth and apostolic order.”

Madison.—REV. J. L. HARRISON.—Congregation yet small, but decidedly attached to the principles and worship of the Church. The Missionary is strongly inclined to think that if the means could be secured to erect a church edifice, a congregation could be collected in the course of two or three years that would be able in all probability to sustain a minister without any aid from the Missionary funds. The population, estimated now at 5,000, is increasing.

The Missionary, after dwelling upon the strong points of the position, earnestly entreats the friends of the cause of Missions in the West, and the members of the Episcopal Church, who are desirous that their brethren should enjoy the precious privileges of the sanctuary and the means of grace purchased at the costly price of the Redeemer's blood, to aid in the donation of funds, that a church may soon be erected to the glory of God. Funds transmitted to himself for the purpose, or to 139 Broadway, or 20 John street, N. Y., will be gratefully received, thankfully acknowledged, and faithfully applied.

Mishawaka.—REV. R. S. ADAMS.—Removes on the first of May to

Michigan, and takes charge of St. Thomas' Church, Battle Creek.

New Albany.—REV. W. P. SAUNDERS.

• *Richmond.*—REV. GEO. FISKE.

Terre Haute.—REV. R. B. CROES.

Vincennes.—REV. B. B. KILLIKELLY, D.D.

Itinerant.—REV. WM. VAUX.

Illinois.

"I am glad to hear," says Bishop Chase, "that Illinois is about to appear in her true colors in the ranks of her sister Western Dioceses. May we all strive to vie with each other in this glorious work of spreading the knowledge of our Lord and Saviour Jesus Christ, in these '*goings down of the sun.*'"

"Never had we such hopes—such good *reason* to hope well of our Zion as at the present. All our Missionaries doing well, as many more in demand, and our College full and running over. Every week *more room* is asked for to supply the applicants, aspirants for the Holy Ministry. All our students, most *studious* and orderly. Our workmen—25 in number—after the toils of the day, earnest to improve themselves, attending the evening school, in a separate house well furnished with a good teacher *in turns* from the elder students—our holy communion well attended—and seriousness prevailing in the conduct of many who aforetime were indifferent to all religion. Churches building in the neighborhood—to be supplied with ministrations from deacons who are in a short time, after years of due preparation, expected to be ordained. (May God bless the friends of Missions for giving us this help!) Our farming establishment most flourishing—our mills nearly completed, to give us lumber and breadstuffs—our quarries, as the mines are opened, improving

in the quality of the stone—our sheep establishment beyond expectation prosperous, promising the surest revenues for our professors—our lands, as far as the eye can reach, like the hills of Canaan, verdant with grass and rich promise of grain—our warehouse and store well filled—with goods all sold for the benefit of the College, and all, all, all paid for—and with what? With less means than are required to build one Church in a city! And shall this noble enterprise—so long tried and found practicable, honest and true, and kept up by the self-denial and sufferings of *one* family—be suffered to stop where it now is, for want of funds to erect necessary buildings? I have depended on God: but cannot think of tempting him to leave me by *running in debt*. No: stop I will, if the Church leave me in this critical condition. COME AND SEE mine efforts, and judge."

Albion.—REV. B. HUTCHINS.—The Missionary at this station has been urgent that some one should be sent to relieve him. He continued on duty, however, until recently, unwilling that this important position should be vacant.

Batavia.—REV. W. ALLANSON.—It affords the Missionary great pleasure to be able to say, that the prospects at the station were never so promising as at present. He receives a gradual accession to the number of communicants, and new places are continually presenting themselves, where he is desired to perform public services. The congregation proposes erecting a sanctuary. Many have subscribed liberally, and others signified a disposition to do so.

Chester.—REV. W. MITCHELL.—"Though many have sickened and died around us, God in mercy has spared our lives, and we hope to evince our gratitude to him in a much more enlarged effort to carry the blessed Gospel to perishing sinners, and be in the hands

of God the means of greater usefulness to our scattered sheep in this wide waste!" This Missionary now itinerates.

Collinsville.—REV. J. L. DARROW, M. D.—Has been invited to extend his ministrations to Edwardsville.

Elgin & Silver Lake.—REV. W. PHILO.—Services commenced soon after the first of April; officiated but few times in Elgin for the want of a room—services at Crystal lake, Cornishville, and 3 miles west of Elgin, &c. &c. A Church has been organized at Cornishville, designated by the name of St. John's. The prospect on the Oplain at Dundee and at Elgin, is very promising. At the latter place, some sums have been offered towards erecting a house of worship, so soon as it may be thought expedient to build. He acknowledges the receipt of \$60 for St. John's Church, Cornishville, per Rev. Jno. Cornish, of S. C.

Galena.—REV. JAS. DE PUI.—The vestry contemplate the erection of a new church and parsonage upon lots already secured. The congregation is gaining in numbers and in attachment to the principles of the Church, and will soon be in a condition to dispense with aid from abroad.

Joliet.—REV. W. W. BOSTWICK.—Time equally divided between Joliet and Lockport. In the latter place, a neat little church has been built the past season, and is now ready for consecration. At Joliet, a lot has been procured on which to erect a church. Would our kind friends whom God has blessed with abundance of this world's store, remember us, and extend to us a helping hand, we should feel encouraged to go on, and do what we could to *the utmost of our ability*. Prospects brightening. The seed sown in much discouragement, but not without faith, beginning to produce some fruits. Congregations increasing in numbers—prejudice wearing away. The Church in its evangelical and true Protestant and conservative character, is beginning to be better understood—opposition less violent—people united and harmonious—some tokens of the Lord's favor.

Mendon and Chili.—REV. J. SELLWOOD.—The Missionary here has been slowly convalescing—his congregation about the same in numbers. He feels somewhat discouraged, but endeavors to labor on in faith and prayer. While engaged in the services of the sanctuary, both himself and people have enjoyed the presence of God, and feel it good to be there.

Quincy.—REV. G. P. GIDDINGE.—Church building rendered unfit for service about Sept. last; in the meantime, officiated in Rushville, Columbus, Jacksonville, Pittsfield, Payson, Carthage, Warsaw, and in Madison and Burlington, Iowa. 2d Sund. in Nov., occupied the church, enlarged and much improved. Could rent 50 or 60 more pews, if they had them.

Robin's Nest.—REV. SAM'L. CHASE.

Tremont.—REV. W. DOUGLASS.—No further progress been made in church building affairs; not able to contribute much money themselves, and have not met with that encouragement from eastern friends, which they fear they had too confidently expected; still, they hope in time to surmount such difficulties.

Warsaw.—REV. THOS. S. BRITTON.—In consequence of the Mormon troubles, which threw into consternation the inhabitants of Warsaw, and made it inexpedient to attempt the formation of a congregation here, the Missionary's destination was changed to Alton, where he now has a respectable congregation, which is about to erect a Church.

Itinerant.—REV. DUDLEY CHASE.—In the fall, supplied Jubilee Chapel in the absence of the Bishop, and the Rev. Sam'l. Chase. Made a tour north, and crossed the lake into Michigan; officiated at a Missionary station; officiated also in Chicago, Ottawa, Indianatown, Peru and elsewhere.

Itinerant.—REV. ISRAEL FOOTE.—Has been on duty since Feb. 16th; in the places where he officiates, a good degree of attention and interest has been manifested.

Michigan.

Adrian.—REV. DANIEL BURGER.—Resigned the station Feb. 23d; services continued by the Rev. C. V. KELLY, late of Tecumseh—left the Sunday School in a flourishing condition, having all the necessary books of instruction, and a library of 78 vols.

Albion and Homer.—REV. E. C. HODGRINS.

Dexter.—REV. DARIUS BARKER.—A number of irregular attendants, but on the whole an encouraging increase of constant worshippers.

Flint.—REV. D. E. BROWN.—Congregation been steadily on the increase during the winter—feel much encouraged to persevere, assured of the blessing of the great Head of the Church on their humble endeavours.

Grand Rapids.—REV. F. H. CUMING.—Thinks he can report the station to be in a prosperous condition.

Jonesville and Hillsdale.—REV. LUMAN FOOTE.

Kalamazoo.—REV. HUGH KELLEY officiated here from 27th September until January 25th, when he removed to Troy.

Kentsington.—REV. A. S. HOLLISTER.—For the last six months services have been divided between Hamburgh and this place. Congregations large, people poor,—a pleasure to preach to them, as prejudice seems to wear away—country destitute of churches. Missionary meets with some warm friends of the Church—does the best he can to preach the gospel earnestly and faithfully, and call sinners to repentance, as well as to instruct them in reference to the doctrines and usages of the Church.

Marshall.—REV. E. A. GREENLEAF.

Niles.—REV. G. B. ENGLE.—Within the two years the Missionary has been at this station the parish has

nearly trebled its number of communicants.

Pontiac.—REV. J. A. WILSON.

Springville.—REV. W. N. LYSER.—Employment chiefly that of a Missionary at large. As the country becomes more densely peopled he confines his labours more constantly to St. Michael and All Angels, Cambridge—a parish that includes the congregations at Springville, Junction, Brooklyn, and Rome.

Troy, Mount Clemens, and Romeo.—REV. HUGH KELLEY.

Tecumseh.—REV. C. V. KELLEY.—Resigned the parish on April 1st, and continues in that of Clinton and Adrian.

Truago.—REV. CHAS. FOX.—Remains much the same.

Wisconsin.

Delavan.—REV. STEPHEN MCHUGH.

Green Bay.—REV. M. HOYT.—Been vacant for some time; re-occupied in October.

Janesville.—REV. THOS. J. RUGER.

Milwaukee.—REV. B. AKERLY.

Nashotah.—REV. J. LLOYD BRECK, REV. W. ADAMS.

In addition to the statistics embraced in table, lay services by candidates for Holy orders 250.

Racine.—REV. EBEN WILLIAMS.—A church edifice commenced, to cost \$2800—purely Gothic—interior 44 by 60—to have a neat tower proportioned, and sufficiently strong to bear a bell, which the Missionary hopes may be presented to the Holy temple from the good Christians of the East. He gratefully records the gift of \$700 from New York and Philadelphia. A handsome set of communion plate from a lady of Philadelphia; neat and rich Bible and Prayerbook by two ladies of the same; and from the same noble city, an organ promised. He would express

his gratitude to God for what has been done for himself and this neighbourhood, and the prospects now open for the Church in this station.

Southport.—REV. F. W. HATCH.—A new organ, built in Southport—tones full and sweet.

Kowa.

Davenport.—REV. Z. H. GOLD-SMITH.

Dubuque.—REV. D. MURPHY.—Took charge about the last of November. prospects somewhat flattering—hopes the time will soon come when they will have a church.

Burlington.—REV. J. BATCHELDER.—Officiated regularly since 1st Jan.

Missouri.

Boonville.—REV. A. D. CORBIN.—Funds for the erection of a church edifice here, were solicited in many of our cities, with what success we have not heard. Congregation increasing.

Jefferson City.—REV. C. S. HEDGES.—Commenced his labours on 21st December last—substantial stone church, covered in, and containing a few rough benches, but not plastered, and without chancel arrangements—\$250 raised and expended upon the interior, which will be occupied ere long. \$100 more needed to make the building comfortable. From present indications the prospects at the station are very encouraging.

Kemper College.—REV. G. W. SILL.—The Bishop, in his address to the Convention, conveys this information of the prospects at that station:

“This institution, founded under the auspices of our excellent Missionary Bishop, who so long presided over you, through the pious liberality of Eastern Churchmen originally subscribing the sum of \$20,000 to start it, should be,

and is, I believe, dear to all our hearts. Yet I am grieved to say that it is far from being on a permanent foundation; nay, I consider its very existence is in jeopardy. The officers of the institution, willing to make many sacrifices to aid it, generously offered to work through the present term without any compensation for their services—yet the pecuniary embarrassment of the College was so great, that the Trustees felt bound to close the doors for the present. The property of the College, as you know, consists of 125 acres of land, five miles from the city, upon which the College buildings are standing, together with the furniture of such an establishment, and the books that have been gathered by purchase and donation, forming the basis of a Theological Library for the institution. The report of the trustees, which first informed me of so heavy a debt, also reported of assets in the way of outstanding accounts, only about \$700 as available. The whole property is now held as security for the principal debt, \$10,000. An arrangement with the chief creditor allows the trustees, within the space of one or two years, to save the institution, if practicable. I confess that the circumstances of this institution have made me very sad. When I consider the liberality which gave it life in the beginning; the pious purpose for which it was placed here,—that of training lads in the way of the Church, and guiding young men to her Holy Ministry; when I reflect upon the vast work it may and must accomplish for the cause of Christ and his Church throughout this Valley, and that it now stands in jeopardy and may be lost to the Church forever, I confess that I am greatly grieved over its sorrowful prospects. It cannot be relieved here. The

Churches of St. Louis are all in debt, and since my return home, four months since, I have been forced to raise from the friends of the Church in this city, the sum of \$12,000, for their own relief. My only hope is in the East. Kemper College cannot be said to be the property of the Diocese of Missouri. It is a pure accident that it is here in this portion of the Valley. It was placed here for the benefit of the whole Valley. It is the first broad foot-print of our first Missionary Bishop, west of the Mississippi, and we trust that our brethren will not see it erased. It is, in fact, a great missionary enterprise—it is the property of the whole Church.

“On the 13th of February, the Rev. E. Carter Hutchinson resigned the Presidency of the College, and since that period the other officers of the institution, whose generous proposal was spoken of above, have had their connection dissolved by the necessary action of the Board of Trustees.”

St. Louis.—REV. P. R. MINARD.—“Making a great effort to pay for our Church lot—have been on the borders of destruction. —’s Church \$17,000 in debt. The College \$16,000, and my little Church without ground to stand upon, and Mr. —’s in the same predicament. But we trust a better day is approaching. * * * With the assistance of Eastern friends we still have hope of the College.”

Itinerant.—REV. ST. MICHAEL FACKLER.

Arkansas.

Little Rock.—REV. JAMES YOUNG.—A season of peculiar trial to the Church everywhere; the Missionary does not complain that a large share of it has fallen to his lot.

Van Buren.—REV. D. McMANUS.

Indian Missions within the Dioceses.

Oneida Mission.—REV. SOL. DAVIS.—1 Interpreter and Teacher.



Governor Clark Mission.

No generous mind in our communion can be insensible to the trying position in which the Bishop of Missouri is placed by the embarrassments of the diocese, growing as they do out of circumstances entirely beyond his control—the result of a state of things induced by no imprudence or want of foresight on his part.

The ordinary responsibilities of a position so commanding—so important in its influence for good or evil upon the great valley to which it is one of the keys—himself young in years, and a comparative stranger to the field in which Providence has placed him, would awaken interests for his success in all who care for the destiny of the West, or of the ark of God there. The superadded weight of a parish struggling for itself, while others look to it to save them, and of a college, once so full of promise, now closed, its professors and students disbanded, almost crushes the hope that much can be done by him for the interests of the Church through the Diocese. But the Bishop despairs not—the recent valuable gift to him of a tract of land for Missionary purposes, he hails as the dawn of a brighter day, and shows that he has called forth a liberality at home, which we trust will be responded to abroad, until the cloud dissipates, and Missouri is enabled to lay deep and broad her foundations, and prove herself what her position calls upon her to be—a fountain of blessings to the immense region of which she is the centre. His plans and

wishes for this new Mission are thus unfolded in his address to the Convention—

“With great thankfulness I acknowledge the receipt of a deed from George R. W. Clark and wife, of Christ Church, St. Louis, conveying to me in trust, as Bishop of the diocese, the gift of three hundred and thirty acres of land, in Montgomery county, in this State, for the purpose of establishing a Church Mission. This gift, I trust, will form the basis of a noble missionary enterprise in Missouri. My purpose is, with God’s help, to establish there as soon as practicable a mission, which shall blend the Home, Itinerating, and Educational systems together. Suitable houses for the missionaries must be erected there, together with a church and school-house. Then three or four missionaries may be placed there, one of whom shall always remain in the Mission to preach to the people in the neighbourhood, and be the head of the Mission school to be established there, while the others shall itinerate through the surrounding country. In this way a sparse and widely scattered population may be reached; and in this way only. The Church will then be seen as a mother following and seeking her children, and gathering in the lambs of the flock—while the missionaries, not isolated, as is frequently and necessarily the case in distant villages, will be a Christian brotherhood, to animate, encourage and cheer each other in their holy and self-denying struggles. I consider such a mission as especially adapted to the wilderness of Missouri. It will not cost much to start it, but its success will depend greatly upon the spirit of the men who may embark in it; and I pray that self-sacrificing and earnest soldiers of the Cross may be found to enter upon it, and that God’s blessing may richly reward them in their labors. The donor has allowed the privilege (if the land given should not suit for the purpose) of selling it and locating the Mission elsewhere within

the State; and with his consent, as a token of filial love and missionary gratitude, the enterprise will be known to the Church as the *Governor Clark Mission*.

“One feature especially to be noticed in the plan of this Mission is, that it embraces the cause of Christian education for the young. On this subject, my brethren, I consider we are particularly remiss. We have few, if any, schools of our own among us. Except when pious parental influence may be at work in the hearts of their offspring, the Sunday school almost alone is known as the instructor of the young immortals around us. I would not disparage these—they have done great good at times—they are still accomplishing something; but the limited time which is given to them, precludes the possibility of thorough Christian training and discipline. Four or five hours of instruction on every Sunday, will not effect what we should desire. We need parochial schools—a school in every parish—where the lambs of the flock may be safely entrusted, and where every day they may be trained and disciplined in the way of Heaven. The action of our Church upon this subject has been strange and sad—not only here, but throughout the country. We wait until manhood and womanhood dawns upon the creature—until a rich harvest of brambles and thorns have sprung up in the heart, and then begin to cultivate it. I rejoice that the Church in more favored regions is beginning to think of her duty upon this great subject, and I pray that we in our weakness and poverty may not forget it. A strong, healthy and vigorous piety will grow up under such a system, while, alas! no religion at all, or at least a very distorted and inconsistent faith, is too often the fruit of its neglect. ‘The child is father to the man;’ and if we would see good men, we must hearken to the Scripture: ‘train up a child in the way he should go, and when he is old he will not depart from it.’ ”

Intelligence.

The annual meeting of the "Board of Missions of the Protestant Episcopal Church in the United States of America," will be held at St. George's Church in the city of New York, on Wednesday, the 18th June, instant, at 5 o'clock P. M. The Rev. George Burgess, Rector of Christ Church, Hartford, Ct., will preach the Sermon before the Board.

Bishops having one or more Missionaries of the Board within their jurisdiction, are requested to transmit to the Domestic Committee's office, on the first day of June in each year, estimates for the year commencing Oct 1st, prox.

FIVE THOUSAND DOLLARS are at this moment required to meet the payments due from the Domestic Committee on the 1st April ultimo. The treasury has been overdrawn at least \$1500!!!

[Extract.]

PHILADELPHIA, May 10, 1845.

Sir: We beg to inform you that Miss Sarah Hutchins, by her last will, dated the 24th September, 1840, bequeaths to you a Legacy of one thousand dollars for the use of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, to be applied however to Domestic only, and not to Foreign Missions.

There is also a future contingent Legacy of six thousand dollars to the same party.

(Signed)

HENRY J. HUTCHINS,

P. McCALL,

Executors.

Thomas N. Stanford, Esq.,
139 Broadway, N. Y.,
Treasurer, &c. &c.

The Rev. ISAAC P. LABAGH, having submitted the proper testimonials in

the case, with assurances of aid from sundry rectors of Churches, is now recognized as the Church's Missionary to the Jews in New York. Salary to be derived from funds specifically appropriated.

The Convention of the Diocese of Missouri passed a resolution, requesting the Bishop to appeal at the East for aid to Kemper College. The Committee on the State of the Church (see Journal of the General Convention) say:—

"Kemper College, five miles from St. Louis, is in a flourishing condition. It had during the last year between seventy and eighty pupils, and was entirely sustained by its own revenue derived from the students. If the College could be relieved from a debt of \$12,000, it might be considered permanently established."

Changes.

Florida.—The Bishop has appointed the Rev. J. Freeman Young, of Rhode Island, to the station at Jacksonville. Outfit, \$50.

Mississippi.—Macon is vacant by the death of the Rev. Mr. Henshaw.

Ohio.—The Bishop has appointed the Rev. Thomas B. Fairchild to Wooster, which is to be henceforth a station, the appointment to date from April 1st, and the salary to be \$100 per annum. Springfield is to be reduced \$50 per annum, from April 1st.

Illinois.—The Bishop has appointed the Rev. Washington Philo to Elgin and Silver Lake. Alton is to be considered a station instead of Warsaw, and the Rev. T. S. Britton is the Missionary at the former place.

Michigan.—The Rev. Daniel Burger has resigned Adrian, which, together with Clinton, is under the charge of the Rev. C. V. Kelly, who resigns Tecumseh. Troy, Mt. Clemens, and Romeo,

is also vacant by the resignation of the Rev. H. Kelly, on account of ill health.

Wisconsin.—The Bishop has appointed the Rev. M. Hoyt to Green Bay, from the 1st of April.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from 15th April, to 15th May, 1845:

MASSACHUSETTS.

Andover—Christ Ch.....	\$18 50		
Boston—St. Paul's.....	167 25		
Murtlehead—St. Michael's.....	12 57		
Roxbury—St. James' for Ill.....	25 00		
South Boston—St. Matthew's.....	12 00	235 62	

RHODE ISLAND.

Portsmouth—St. Paul's.....	2 50		
Providence—Grace Ch.....	14 00		
Warren—St. Mark's S. S. Christmas offerings, for Illinois,	\$6 37	22 57	39 07

CONNECTICUT.

Greenwich—Christ Ch.....	11 28		
Middletown—Christ Ch.....	90 00		
Do. offerings S. S.....	20 02		
Munroe—St. Peter's.....	11 50		
Naugatuck—St. Michael's, $\frac{1}{2}$	5 00		
New Haven—Trinity Ch. pa.....	102 50		
Norwich—Christ Ch.....	67 17		
Plymouth—St. John's.....	18 00		
Saybrook—Grace Ch.....	5 00		
Southport—Trinity.....	9 50	339 97	

NEW-YORK.

Astoria—St. George's, $\frac{1}{2}$	25 00		
Brooklyn—Emmanuel.....	3 00		
Do. a Member, $\frac{1}{2}$	4 02		
Butternuts—Zion Ch. $\frac{1}{2}$	10 00		
Hudson—Christ Ch.....	20 56		
New York—Christ Ch.....	37 10		
Grace Ch. a Member.....	25 00		
St. Bartholomew's.....	1 13		
St. George's, a Lady.....	5 00		
St. Thomas.....	240 00		
Plattsburgh—Trinity Ch. Ladies' Soc. $\frac{1}{2}$	5 00		
Do. Easter offering of a family.....	3 33		
Mite Box of Mrs. C. B. & children.....	2 25		
Pottdam—Trinity.....	10 00		
Wappinger's Creek—Zion Ch. $\frac{1}{2}$	8 00	399 99	

NEW JERSEY.

Bordentown—Christ Ch. for Bishop Kemper's jurisdiction.....	43 53		
Hoboken—St. Paul's.....	15 00		
Jersey City—St. Matthew's.....	13 70		
Newark—Trinity.....	31 00		
Orange—St. Mark's, $\frac{1}{2}$	15 00		
Fifth and last instalment of the legacy of the late S. Williams.....	100 00	218 23	

PENNSYLVANIA.

Frankfort—Epls. S. S.....	3 37		
Jerseytown—Mrs. M. Mills, $\frac{1}{2}$	5 00		
Philadelphia—Trinity.....	70 00		
Do. Fem. S. S.....	50 00		
St. Paul's Christmas off'gs S. S. $\frac{1}{2}$	5 50		
Reading—Christ Ch. mo. Miss. coll.....	10 00	143 87	

DELAWARE.

Newark—St. Thomas'.....	1 71		
Wilmington—St. Andrew's.....	22 00		
Trinity.....	18 12	41 83	

MARYLAND.

Baltimore—St. Andrew's.....	6 50		
Do. for Bp. Chase's jurisdiction, $\frac{1}{2}$	12 50		
Mt. Calvary Ch.....	3 36		
Baltimore Co.—Children's Miss. Box.....	3 00		
Charlottesville—Trinity.....	20 00		
Clarke Co.—Frederick pa.....	25 00		
Elkton—Trinity.....	6 20		
Frederick—All Saints' for Illinois.....	22 00		
Rev. Thomas Barrow.....	2 00		
Hartford Co.—Christ Ch. $\frac{1}{2}$	10 00		
Prince George and Charles Co.—St. John's.....	6 00		
Washington, D. C.—Trinity.....	55 12	171 68	

NORTH CAROLINA.

Williamsboro'—"Many Friends of Missions".....	10 00	10 00	
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SOUTH CAROLINA.

Camden—Grace Ch.....	10 00		
Charleston—St. Philip's.....	60 00		
Do. for Bp. Freeman's Mission to the Indians.....	5 00		
Mrs. A. E. Clarkson.....	25 00		
Monthly Miss. Lecture.....	16 04		
St. Philip's Colored School, for Jacksonville, Fa.....	1 12		
St. Stephen's, a Lady, for Bp. Kemper's Mission.....	25 00		
Cheraco—St. David's.....	17 50		
St. Stephen's & Upper St. John's.....	47 00		
Winyaw—Prince George's.....	3 00	209 66	

LOUISIANA.

West Baton Rouge—Miss'ry Station.....	20 00	20 00	
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OHIO.

Portsmouth—All Saints'.....	20 00	20 00	
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INDIANA.

Fort Wayne—Missionary Station.....	3 55		
Indianapolis—do.....	7 60		
Madison—do.....	3 00	14 15	

ILLINOIS.

Albion—St. John's.....	6 00		
Chicago—Trinity.....	6 00	12 00	

MICHIGAN.

Detroit—St. Paul's monthly coll.....	24 46		
Munroe—Trinity.....	7 00	31 46	

WISCONSIN.

Nashotah Mission.....	7 83	7 83	
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ARKANSAS.

Little Rock—Miss. Station, $\frac{1}{2}$	9 42	9 42	
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MISCELLANEOUS.

"Whateley".....	1 00		
Rev. S. Douglass.....	5 00		
A Friend to Dom. Miss.....	3 00	9 00	

TOTAL, \$1,933 18

(Total since 15th June, 1844, \$27,845 25.)

ERRATUM.—In the Sept. No. of this periodical for 1844, there is a mistake of \$1,500 in the amount of the "Acknowledgments." This reduces the total at the present time to \$26,345 25.

FOREIGN.

Athens.

The Rev. Mr. HILL, Missionary at Athens, writes as follows under date of 25th February last.

A longer period has elapsed since my last communication than I had anticipated or intended, but this has been entirely owing to illness. The whole of the month of January, I was laboring under a lassitude and sense of fatigue, which I could not account for, and which rendered me incapable of exertion. I could not apply myself to any serious occupation. This was a most unusual thing for me, as I have enjoyed almost uninterrupted health since I have lived in Greece. Towards the end of the month, however, I was suddenly attacked with a severe jaundice, of which my former symptoms were probably the precursors—and I am only now recovering. Last Sunday the 23d, for the first time in many weeks, I went to Church and preached: the day previous was the first of my venturing out. I devote the first of my returning strength to writing to you.

The labors of the past year were brought to a close under most favorable circumstances, and the duties of that upon which we have entered, have been commenced with many gratifying assurances to our own minds of the influence of our past labors, and with many incentives to persevere in the prosecution of such, as we are still permitted to engage in.

With regard to our Missionary schools, the numbers of our pupils (which, as we have frequently had occasion to state, may be increased twice or thrice, had we the means of accommodating them,) continue the same as before reported: that is, there are *always* as many under our care as our school-house can well contain. We find from *five to six hundred* the average

of the daily attendance. Even with this number, with our comparatively limited means, it would be impossible to carry out any very extensive plans of usefulness, were it not for those faithful and laborious young teachers who have been prepared for their duties under the immediate direction of your Missionaries. It would be evidently impossible to instruct so many without the aid of many more *hired* teachers from *without*; and this, both the limited appropriation of the past and present years, and the little satisfaction derived from having strangers among us, render undesirable. Our first female teacher alone, whose compensation amounts to no more than \$200 per annum, supplies the place of male teachers, whose united salaries would amount to \$600 per annum. In short, by an economical use of the intellectual treasure which the Mission in former days has been accumulating, it is now sustained.

But it is the spiritual instruction which most of these teachers have treasured up, and now bring forth for the benefit of others, which is so inestimable. It is this which enables us to diffuse among so many, a *sound religious influence*, which it would be quite impossible, by any efforts of the members of the Mission, *three* only in number, to effect by their own unassisted teaching, however faithful. It is this feature of our Missionary work which we wish particularly to bring before your notice; and although our friends at a distance may not be able so readily to realize its full force, I am sure it is this which so immediately attracts the notice and dwells upon the mind of the pious stranger who may visit the Mission schools. To all external appearance—or to a mere superficial observer—the schools present nothing more than other well-conducted schools: but a nearer inspection of the

working of the machinery, and a better acquaintance with its details, shew that there is something beyond the outside appearance, something which has reference to interests of higher value than the cultivation of intellect. I wish our friends could all be persuaded of this, and then they would not look coldly on the labor of our hearts as well as of our hands, which our Missionaries have been engaged in for so many years,—and every year with increased satisfaction. For after all, it is this very spiritual working which is, as a matter of course, increasing in energy and extent with every year's additional culture, that gives us a pleasure and satisfaction which surpasses every other. The evidences of it are brought home to our conviction every day; and I do say emphatically that it is this very evidence which is brought before our eyes every day, that the Spirit of the Gospel is more and more influencing the minds of our faithful female teachers, that is uppermost in *my* mind, when in transmitting to the Committee the statement of the condition and progress of our Mission at the close of another year, I say that *never* did our work appear to us so satisfactory as it does at this moment.

In a conversation which one of our female teachers had with Mrs. Hill a few days ago, she made the following observations: "I beg of you not to suppose for a moment that the instructions that have been given us from the word of God, have been without effect. As for myself, I assure you they are deeply impressed upon my heart. Every day I live, I feel more and more their necessity and importance. Do you need any proof of it? Only look around at the society in which we are living: is not every man's hand against his brother! Look into families—do you not see even among sisters of the same parents, jealousies, anger and strife! Now then turn to our schools—observe what a spirit of love prevails there—what is it that makes every thing so different there? Is it not the spirit of the Gospel which we all indeed *profess*, but which it has been *our* privilege alone to be properly instructed in."

I pray you not to suppose there is any *embellishment* or exaggeration in the relation of this interesting conversation, of which the above is only a part: it only loses much of its interest by being repeated, without being able to convey the effect produced by the warmth and animation of the speaker. She was brought up by us, under our roof—but went to live with her parents two years since. She is now one of our principal female teachers.

It is said in the Gospel, that "*the kingdom of God cometh not by observation?*" In all our Lord's teachings, the *gradual* progress of the work of the spirit is set forth—and experience proves that the "*full corn in the ear*" does not reach its maturity until it has passed through all the gradations "*first the blade, then the ear.*" And why may we not expect the same results here? In truth, God has already permitted us to see the effects of that "*leaven*," which must eventually "*leaven the whole lump.*" A Greek lady, who formerly had two of her daughters in our domestic establishment, and who were obliged to return to their parents when that department of our Mission was broken up in 1842, sent to us in June last a most pressing request that we would receive a younger daughter under our personal care, as she (the mother) was in very ill-health, and earnestly desired to see an asylum provided for her youngest child in case she should not recover. This request we were obliged to decline, not wishing to open the door to the numerous applications that would ensue. In October last, I was requested to visit them, when I found the mother in the last stage of consumption. She exhibited all that impatience under suffering which might be supposed would be the case where there is a total ignorance of God's dealings, and much darkness as to the nature of a future state. Remarks suited to her case were presented to her—the character of God was set forth—his unwillingness to afflict the children of men—his holiness, justice, and mercy in the plan of salvation—our sins the true cause of our sufferings—and Jesus as the only remedy, were the topics urged; and during frequent

visits on the part also of the other members of the Mission, often enlarged upon. The result was afterwards communicated to me in the most simple and touching manner by her widowed husband: for she died in a few days after the first interview. It appears from his conversation with me, that the conversation held with his departed wife, had been signally blessed not only to the tranquillity of her mind and body, and enabling her to endure her great sufferings with a patience which he declared to me was most *foreign to her nature*—and to him perfectly “*miraculous*”—but as we have every reason to hope, to her *everlasting* peace. Her death appears to have been most triumphant; and she who had of all living persons of my acquaintance lived all her days in the utmost dread and horror of the last enemy, now welcomed his approach with joy, to the astonishment of all her relatives. The poor husband could only say, “What a *wonderful* thing! What a *great* thing is that gospel which you know so well!”

In truth, our situation is a *peculiar one*. We are not called upon to lay the foundation “of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead:” though we certainly are that of “*repentance from dead works, and of faith toward God.*” We are called upon to bring out the *spiritual principle* contained in those ordinances they value so highly, and set it before them—to teach them to use aright the means of grace, by which it may be drawn down into the hearts of those who have hitherto only been participants of the outward signs. When, therefore, the poor sinner comes to *enquire of us*, “what he shall do to be saved,”—when the uneasy sufferer on the bed of death feels roused to seek *from us* for consolation in other means than useless and vain ceremonies—have we not some ground to consider these things as the produce of that seed which has been at least abundantly sown? And under this conviction, we are willing to wait for the *latter rain*, which will consummate our hopes of a rich harvest.

I find myself somewhat exhausted

by having written so far, and now ask leave to interrupt this communication, which I shall resume in time, I trust, to reach England for the same steamer which will carry out this. At the same time, you will receive the annual accounts of the Mission. I have much more to say, but cannot now. With my sincere Christian regards to all the members of the Committee, in which Mrs. Hill and Miss Baldwin unite, I commend this Mission to your constant prayers.

We also subjoin brief extracts from letters of Mrs. Hill, to a friend in this city, dated

“Athens, Feb. 4th, 1845.

“I think our correspondence was brought to a satisfactory close for the year 1844, and I hope the documents I sent you will prove interesting to you, and will serve to assure such of our friends as you have opportunities of reading them to, that we have not altogether “labored in vain, nor spent our strength for nought.” M. has informed you how we were employed at the opening of the year. The feasts are all over, and our operations have been going on for weeks in regular motion, each successive week bringing with it satisfactory evidence that a harvest is in preparation.”

“There is news from Constantinople, that the Sultan has issued a proclamation, stating that all the efforts which have been made up to the present time by his ministers, for the improvement of his people, have entirely failed. He, therefore, has determined to have *Common Schools* established throughout all his dominions. It is not at all improbable that foreigners may be appealed to, to assist in this work.”

“The same regular routine of duties occupies Mr. Hill; besides his other duties he is translating his sermons into Greek. We have a delightful Sunday evening service for the benefit of the teachers in the school; the children in it are making gradual advances in the knowledge of spiritual things.”

Texas.

Galveston.—From the Rev. Mr. EATON, Missionary at this station, a letter has been received, dated 26th April, from which the following is extracted :

“Bishop Freeman paid Texas a hasty visit last month, spending one Sunday at each of the stations. I regret much that, during his stay in this city, the weather was so inclement, that he had not an opportunity to see my ordinary congregation. He confirmed here four persons, baptized eight young persons and children, and two adults, heads of families. I did not expect him before next fall, otherwise the number of confirmations would have been much larger.

“In January last I paid a very short visit to our seat of Government, (Washington,) and preached twice in the hall of representatives—Congress being in session. I also officiated at Independence, a small place twelve miles above Washington, situated in a delightful part of the country, the neighborhood thickly settled with planters in comfortable circumstances. From what I heard, I think an unmarried clergyman of our Church might be useful there; soon collect a congregation, and receive some aid towards his maintenance. Three or four young, active Missionaries might now be profitably employed in this Republic, at St. Augustine, Independence, Brazoria, and Lagrange.

“We have commenced our parochial school house, and although we find some difficulty in procuring lumber on account of its scarcity and high price, I have every hope the building will be finished and occupied next fall. It will, when completed, have accommodation for upwards of one hundred scholars. We only want about six hundred dollars more to finish this department, which sum, I have every confidence, benevolent friends will yet contribute. My parish is much indebted to the Rector and Congregation of St. Michael's Church, Charleston, S. C., for the great interest they have mani-

fested in this Mission, and for their liberal contributions to this school, amounting altogether to upwards of *three hundred dollars*, and I should not be surprised if we yet receive farther assistance from this source. I propose to call our school building ‘St. Michael's Hall,’ in grateful memory of the aid afforded by that Church.

“I heartily desire that our political affairs were settled,—either by annexation or independence. Our present uncertain and excited state is far from favorable to the growth of piety. With permanent peace this will be a large town, and I have no doubt our Church will do well. Even under our unfavorable circumstances, every thing is improving—the prospects of the Church brightening.”

Houston.—The Rev. C. GILLET writes as follows, under date of 25th April :—

“Bishop Freeman arrived here on the evening of Good Friday, and stayed until the following Wednesday. During his stay the weather was very unpleasant; so rainy and muddy, that on Easter Sunday we were compelled to have service in a private house, with a few of our communicants who were near at hand. At night, the rain having ceased, we had a large congregation. On Monday night we had service again and confirmation, when seven were confirmed. On Tuesday the Bishop had intended to leave but was detained, and two more, who were desirous of being confirmed, were added to the number, making in all nine. We had service again at night, and although no notice could be given, except by ringing a small bell, yet we had a good congregation. I accompanied the Bishop to Galveston and Matagorda, and was absent two Sundays. Since my return two Sundays have intervened, on one of which I was unable to procure a place for worship, and in the other was prevented by illness from availing

myself of the kindness of the offer of the Second Presbyterian Church, whose minister was absent for that day. Next Sunday, if it please God, I hope to hold service in a room of a private house, when, for want of room, perhaps not a sixth of the congregation will be present, which would be, if I had a suitable Church. Yet so it is; and so must we struggle until by God's grace we can do better.

"I hope the time will come when the Church will be firmly planted here, and the little yet become a thousand.

"P. S.—I forgot to mention that the Presbyterians offered us their place of worship during the Bishop's stay."

Matagorda.—The Missionary at this

Station, the Rev. Mr. Ives, writes under date of 4th April, that the Bishop of Arkansas, the Rt. Rev. Dr. FREEMAN, had paid a visit to the parish:

"He arrived on Saturday, accompanied by the Rev. C. Gillett, of Houston. Mr. G. preached on Saturday night; the Bishop on Sunday morning, and administered the communion; Mr. G. preached again in the afternoon, and the Bishop at night, when he administered the rite of confirmation to seven persons; he also confirmed, in a sick chamber, two colored persons. We have all been much enlivened by the Bishop's presence. May his visit be sanctified to the salvation of many of my people."

India.

CHURCH OF ENGLAND MISSIONS IN INDIA.

In the last number we published extracts from an English journal, in relation to the promising aspect of the British Missions in India. We have just received the April number of the Quarterly Missionary paper of the Society for the Propagation of the Gospel in Foreign Parts, which contains some recent particulars in relation to these interesting occurrences:

The following letters give an account of the spread of the movement in favor of Christianity to NAZARETH, one of the oldest stations in the District:—

From the Bishop of Madras to the Secretary of the Society.

"December 20th, 1844.

"My health is considered to be so very seriously impaired, that my medical advisers have strongly urged the necessity of my withdrawing myself for some months altogether from the cares

and labors of my office; but with the glorious prospects continually opening to the Missionary Church, by God's grace and mercy, in Tinnevely, I cannot, and will not quit my post, whilst He gives me any strength to remain. What Bishop would hesitate as to the path of duty after reading the following statement?

Extract of a letter to the Bishop of Madras, from the Rev. A. F. Cæmmerer, dated Nazareth, Tinnevely, December 9th, 1844.

"I have been favored with your Lordship's very kind letter of the 22d ultimo. The extensive movements in favor of Christianity, of which your Lordship has already heard, call for my warmest gratitude to the bountiful Giver of all good. I was unwilling to communicate to your Lordship the joyful news until I could report the hopeful change as real and permanent, assured that, after a trial of a few months, the facts would tell with more value. Nor was it my intention to refer at all to the matter before January, but, being called

upon by your Lordship, I have great pleasure in furnishing the following particulars of the very encouraging state of things in my neighborhood.

“Your Lordship will remember my stating in my last half-year's schedule, that there was then every appearance of a favorable opening soon presenting itself for introducing the Gospel among the important villages to the north of Nazareth; I am truly thankful to say, the time has arrived. It is now my privilege to report, that nearly the whole of the Shanar population, scattered about from my station as far as to the river which forms the northern boundary of my district, and is about four miles distant, have embraced the Gospel. *Since October last, 227 families, residing in seven villages, have renounced idolatry. The number of converts in them amounts to 832, and I have little doubt that many more will soon be added.* In other villages also, already in connexion with Nazareth, there have been considerable accessions; their number is between 500 and 600.

PERSECUTIONS.

“So far as I can judge, all appear sincere and promise well: although several have been reproached and deserted by their heathen relatives, and in a few instances have even been persecuted, all have continued firm and unmoved. In one of the villages only, there are four or five misguided young men, who cause me great trouble. They are doing their utmost to disturb and unsettle the people; but, as yet, I am very thankful to say, with no success. I sincerely trust they will soon be brought to a better mind. It was in the village of Mavadeputum that Christianity met with so much opposition a few years ago. Some families, at that time in connexion with me, were expelled the village; and their prayer-house was demolished by the very people of this place who are now desirous to join me, and ready to receive that instruction which they before despised. Such a wonderful change has been wrought in them! A conviction of their guilt has forced itself on their minds, and they say they have never since been prosperous in their worldly undertakings. They at-

tribute it to their desecration of the Christians' place of worship.

PROOFS OF SINCERITY.

“A few proofs which have been given by the new converts of their sincerity will not be uninteresting. On the 9th October the principal men and the whole village of Mavadeputum, which is about three miles from Nazareth, having signified their intention to embrace Christianity, and having requested me to visit them, I rode over on the 11th, accompanied by my brother. On my arrival there I was conducted to the river-side, where there were five temples belonging to the village. Here I found the people, and a great crowd beside of heathen of all classes, assembled under a large pupul-tree, adjoining one of the larger temples. I entered into conversation with those who had invited me, and I soon discovered that the subject of their joining me in a body had been canvassed in the village, and that all were unanimous in begging me for a Christian teacher and a schoolmaster. They promised, from that day forth, “to renounce idolatry, to serve God only, and to learn the way of salvation.” They promised also 100 rupees in money, and materials towards their future prayer-house, which is to be built in January; and begged I would assist them with 150 rupees more, as they required a commodious large place for their congregation, which amounts to 502. I asked them what further test they were prepared to give of their sincerity and disinterestedness. Their reply was, “Take our temples and dumb idols, which have ruined us.” I am sure no better test could have been given. Inquiry having been made for the keys, they were immediately brought and delivered into my hands. The temples were opened, and, although it was then mid-day, the interior was so dark that the idols could not be distinguished. With the help, however, of a torch, thirty-six idols, large and small, were brought out and thrown against each other with great violence, by which several were broken; and, but for my checking them, not one would have been left whole. I took occasion to speak of the helplessness of idols, and the folly

of such as put their trust in them. Some of the heathen were heard to say, "We are not to blame—our forefathers left us as a legacy such a religion; and the time will come when not only such temples, but even the Trichendore Pagoda will come into the possession of the Missionaries. What is it to us? Where shall we then be?" The new converts were next directed to convey the idols to Nazareth, and after a couple of days their bandies brought them all away, and they are now heaped up in my compound.

DESCRIPTION OF THE CHIEF IDOLS.

"By an early opportunity I hope to send to Madras a few of the principal ones, together with a large knife used in sacrificing, with a request that they may be transmitted to the Parent Society, as evidences of the triumph of the Gospel. The five temples, a Sockalingum and Menacshi Kovil, a Christnu Kovil, a Pilleior Kovil, a Nagaswamy Kovil, and an Ammun Kovil, which have been transferred to me, are important ones, and much larger and more substantial than any I have yet seen made over. They are of long standing, and have always been served by a Soodra, which is not the case in ordinary small temples. They are built partly of granite and partly of brick and chunam, and must have cost more than a thousand rupees. A few of the stone pillars have figures carved on them. The small inner temple and the portico before it, all of which is granite, the people tell me were built 230 years ago; the other parts are of later date. On removing the idols, small pieces of turquoise, ruby, moon-stone, and coral, enclosed in thinly-beaten gold, were found under them. I have the pleasure to forward them all to your Lordship. In two other villages, also, inferior devil temples have been made over. The people broke the idols to pieces, and gave me the small gold ornaments that were on them. At another village I have promise of a piece of ground to build a prayer-house upon. All these circumstances hold out most encouraging hopes. *On the Society and its friends devolves the duty of providing the necessary funds, if I am to extend*

my borders and occupy this most inviting field. The new villages have been regularly and frequently visited. Many have been found who can read fluently portions of Scripture, and suitable books have been put into their hands. The want of places of worship is very much felt. Three or four are immediately and urgently required, and not one has yet been built. Your Lordship's assurance of the warm interest you are pleased to take in my labors is most refreshing.

"I have the honor to be, my Lord, &c. &c. A. F. CÆMMERER."

BISHOP'S APPEAL.

"And now permit me to ask the Church what is to be done? Is this harvest to be lost, and the Lord of such a harvest mocked by our want of faith, which worketh by love? Will no one come over and help us? There are thousands more who will gladly receive the word of God: what doth hinder them to be baptized, except the apathy of the Church, which will not send us men and means—or men without the means? Send us such men as the country and the times want, and we will find the means to bring them to Christ, and to keep them with Him.

"I am, as always, &c.

"G. T. MADRAS."

From the Rev. V. Shortland to the Secretary of the Society.

"Madras, Dec. 20th, 1844.

"I am most thankful to be able to inform you that the accounts of this month from Tinnevely fully support the hopes my last letter will have induced you to entertain. The Parent Society will receive from the Lord Bishop a most encouraging report of the additions which have taken place in the Nazareth branch of the Tinnevely Mission, with the surrender there of several important temples, and the destruction, or transfer to the Reverend Missionary, of the idols. I hope by the next mail to be able to furnish you with fuller particulars of the progress of this important work, in which the hand of God is so clearly evident, not only to the Missionaries, but to the heathen, as well as the native converts; and, in the mean

time, I am happy to forward a short letter from the Rev. G. U. Pope, giving the most satisfactory information of the stability and general growth in knowledge and grace of the converts in the Sawyerpooram District.

"It is a deeply painful consideration, that, in our present circumstances, Mr. Pope finds himself unable to answer the earnest and repeated cry from all quarters, 'Come over and help us.' Thousands of souls, desiring to be fed with that bread which came down from Heaven to be the life of the world, appeal to us in vain, from lack of those qualified to dispense to them that inestimable blessing, and lead them from those broken cisterns, the emptiness of which they now fully understand, to the fountain of living waters, wherein alone they can find rest and peace to their souls.

"Such help as lies in our power we have extended to Mr. Pope. A second assistant Catechist, Mr. A. T. Scott, who was lately sent from the Diocesan Institution to Negapatam, removed to the Sawyerpooram District, and a Mr. Francklyn, a man of piety and experience in Missionary labors, has been engaged as a Catechist, and is now on his way to the same destination. It is earnestly hoped that, by their zealous exertions in 'making known,' under Mr. Pope's direction, the 'unsearchable riches of Christ,' the work of the Lord may be strengthened, and the Redeemer's kingdom at the same time extended and established in the hearts of those who have been brought to the knowledge of the truth.

URGENT NEED OF ADDITIONAL MISSIONARIES.

"It is quite impossible that I can, with sufficient earnestness, impress upon you the extreme urgency that one or two able and devoted Missionaries should be sent out immediately, via Egypt. No common men will meet the exigency of the case. They should be sober-minded, and themselves fully established and grounded in 'the truth as it is in Jesus,' full of faith and love—men to whom 'to live is Christ, to die is gain.'

"Never, I can assure you, was a more encouraging Missionary field than

that which our Missions in Tinnevely now present, and it is most anxiously desired to impress you with the extreme importance of our hastening to enter in at the 'great and effectual door' thus wonderfully opened to us."*

From the same, dated Madras, Dec. 23d, 1844.

"Rev. and dear Sir,—Since writing to you on Saturday, I have received a letter from the Rev. A. F. Cæmmerer. He gives precisely the same deeply interesting account as has already been forwarded to you by the Lord Bishop, with the addition of some particulars, which, though comparatively unimportant, you will, I think, be glad to receive.

"I need hardly say that the Committee, notwithstanding their present difficulties, will feel themselves imperatively bound to supply the pecuniary means necessary to carry on that great work, in the confident hope that the Almighty Head of the Church, who has all hearts at his disposal, will raise us up friends at this eventful crisis. I anxiously trust that many of the Lord's people will be stirred up to make us their almoners in providing for the spiritual instruction of those awakened Gentiles thus emancipated from the bondage and pollution of idolatry, that we may be instruments in building them up in the most holy faith of Christ, and that they may be brought to the full knowledge of Him as an all-sufficient Saviour."

SAWYERPOORAM.

The Rev. G. U. Pope to the Rev. V. Shortland.

"Sawyerpooram, Oct. 9th, 1844.

"My dear Sir,—I have this day received the petition, of which I enclose a translation. It is composed by the people and their Catechist.

"These people joined us very soon after my first appointment to this village, in 1842. From the first we met with every opposition that malice could offer. The Zemindar, in whose hands the village stands, declared his steadfast

* In answer to this urgent appeal one Missionary has already been despatched to Madras by the overland route. Another is still required.—(March 21.)

determination to ruin every one who attempted to become Christian. The Gospel has, however, triumphed, and a temporary church has been erected in the village, and many bitter enemies are now members of the congregation. *The whole of the village is under instruction, and nearly all will, God willing, be baptized in a few weeks.*

"At one time the people were plundered of all they possessed, at the instigation of one of their enemies; but they have, by the blessing of God, recovered their property, and their enemies have been signally punished.

"There are several reasons for wishing to build a good church in this village.

"1. It is the centre of several villages newly gathered in, and a church there erected will be useful to all.

"2. The situation of the village recommends it for the residence of a Missionary, when it shall please God to 'send more laborers into the harvest.'

"3. The people have done nobly. They offer 40 rupees now. They gave 10 rupees at the formation of the Church Building Society in April, and their annual subscription is 4 rupees 10 annas.

"But a tiled church will cost at least 500 rupees.* Towards this, the Sawyerpooram Native Church Building Society cannot give more than 100 rupees, for it has little money, and many claimants. Thus the funds available are—

1. From the Sawyerpooram Church Building Society,	100 rupees.
2. From the people,	40 "
3. Materials at the temporary church,	60 "
	<hr/> 200 rupees.

"I fear, therefore, I cannot comply with their request, unless enabled to do so by aid from Madras. Can you suggest any way of accomplishing the work?

"I send this, thinking it may interest you, and hoping some means may be found to aid the people of Puthukotei. The petition greatly affects me, as being from the *first converts whom God has given me in this district.*"

Petition of the Congregation at Puthukotei, in the Sawyerpooram District, to the Rev. G. U. Pope.

"The Lord of Hosts be our help!

"To the favorable regard of our reverend and respected father and teacher, we, the undersigned, members of the congregation in Puthukotei, with much reverence present this petition; worshipping in profound humility, with clasped hands, the Triune God, and praising His holy name. We also salute the members of the Church Building Society, and beg them to regard our request.

"1. By the grace of our Lord Jesus Christ, the light of Christianity has dawned upon our village, and we, who were senseless and ignorant, have obtained the true wisdom of the Christian faith. This has not been without opposition; for the devil and his servants strove long to prevent the heavenly light from shining in this land, where darkness reigns; but this opposition has ceased, and we humbly thank God, and, under Him, you, for being enabled, under the daily teaching of a Catechist, to learn the truth and become established therein.

"2. We, who are indeed but poor people, earnestly desire that a substantial church, built of stone and chunam, and covered with tiles, should be built in our village, that we may worship God and hear His most holy word.

"Such a church will stimulate us, and confound the enemies of the Gospel.

"For this purpose we, who are very weak and poor, with one accord, and with willing mind, have agreed to offer 30 rupees in money, and 10 rupees in work, towards the erection of such a church; and we earnestly beg you to procure aid for us from the great Society which has built churches in many lands.

"We do not offer this as thinking it an offering worthy of the work, but it is all we have to give; and since God has blessed the newly-formed Church Building Society, we hope for assistance from it, and God will give us His blessing. Thus the work will be accomplished.

"3. In this our village there was a resolution once to prevent any congre-

* About £50.

gation being formed, and a church built; but these people saw their folly, and submitted. Thus all behold and acknowledge that the power of God is great. We therefore beg that you and the members of the Church Building Society will enable us to build a tiled church, as a monument of the victory of the Gospel.

"4. If in this our humble petition any mistakes appear, let them not hinder your kindness in assisting us, but, for Christ's sake, overlook them, and favor us with your countenance and aid in the work which we have undertaken, of building a church for the Lord.

"Praise to the Triune God!

(Signed) "SANGUNAN,

SAMUEL,

ABRAHAM,

SAVISESHAMULTO,

and ten others, for the whole congregation.

"A true copy.

"VINCENT SHORTLAND, B.D."

Oct. 1st, 1844.

Several friends have remitted special contributions in aid of the Tinnevely Missions. The total amount at present, including £100 from the Society, is £637.

Missionary Biography.

Memoir of the Rev. George M. Valentine, M. A., of the Bombay Mission, who died July 23, 1844.

(Continued from page 154.)

On the 12th of September, 1839, he was united in marriage to Miss Louisa Stather, who was a valuable helpmeet for him, and, as far as her domestic duties admitted, took an active share in the education of Native Females.

Mr. Valentine's duties consisted in superintending the Money School, instituted for the purpose of imparting to the Natives a sound education on Christian principles. Several promising, well-taught Hindoo and other youths were in the habit of attending him at his own house, to receive instruction in the Holy Scriptures. He also frequently visited the Church Missionary Mahratta Schools throughout the Island of Bombay, and particularly one established among the Beni Israel, in which, under the superintendence of Mr. Sargon, a convert from Judaism, the children of the Black Jews residing in Bombay are taught to read the Old Testament in the Hebrews as well as in the Mahratta, which is their vernacular tongue. He regularly held a Mah-

ratta Service on Lord's Day afternoons; and at different times throughout the week was engaged in preaching the Gospel to the Natives. For this purpose he frequently selected the place where their funerals were performed as an appropriate spot for endeavouring to lead them to the Saviour, who alone can deliver them from "the bitter pains of eternal death." He had thus an opportunity of addressing to them, with tenderness, the most solemn truths at the most solemn season. He occasionally quitted Bombay on Missionary tours to distant parts of the Presidency, in order more widely to diffuse the knowledge of salvation among the Heathen. As a Member of the Local Sub-Committee of the British and Foreign Bible Society, he brought his extensive scriptural knowledge and classical attainments to the service of his Master, in aiding the revision of the Mahratta translation of the Scriptures. Though he justly considered the perishing Heathen around him to be those to whom he was sent, yet he was ready, in cases of emergency, to take a part in the Lord's-Day ministrations in English Churches. He accordingly occasionally assisted his friend, the Rev.

W. K. Fletcher, at Christ Church, Byculla, and more frequently the Rev. G. Candy, Missionary of the Society for the Propagation of the Gospel in Foreign Parts, at Trinity Chapel, the congregation being partly formed of Indo-Britons and Asiatic Christians.

In the indefatigable, but quiet and unobtrusive discharge of these varied duties, he continued until July last, when he was suddenly attacked with that fearful disease, which, in a few hours, terminated his life.

In the week before he died he had been most assiduous in attending the sick bed of his brother Missionary, the Rev. H. Mellon, and the dying-bed of Mrs. Mellon; to both of whom his tender sympathy and faithful ministration of Scripture consolation were exceedingly refreshing. On the preceding Saturday, also, one of his native servants died of cholera; and as the poor man had given evidence of a serious concern for his soul, Mr. Valentine was much with him, pointing out to him the only but all-sufficient ground of a dying sinner's hope.

The next day, having undertaken Mr. Candy's duty, who was absent from Bombay on account of ill-health, he preached twice, with deep solemnity and remarkable earnestness and fervour.

On Monday, he had an early breakfast at the house of a friend, and, when there, showed no symptoms of indisposition; but soon after his return home he was attacked with the disease.

The following brief notice of his last hours is given by his friend Mr. Fletcher, who, immediately on hearing of his illness, hastened to his bedside, and did not leave him until his death.

"He was first taken ill between eleven and twelve o'clock on Monday the 22d of July, with symptoms of cholera. At three o'clock, two Medical Officers were at his bedside; at six p. m. I was there; at ten he became speechless and insensible; and at a quarter past five in the morning of the 23d instant he gently breathed his last. His bodily sufferings were very great—indeed, I never witnessed more acute suffering from this disease; but his faith was steadfast, his hope lively, and his resignation most edifying. On my first seeing him, he grasped my hand and said, "Death is a strong ene-

my, stronger than I expected." On which I replied, "True; but *thanks be to God, which giveth us the victory through our Lord Jesus Christ!*" He immediately replied, "He giveth us the victory! He giveth us the victory!" and then exclaimed, "*O grave, where is thy victory? O death, where is thy sting?*" He subsequently expressed thankfulness that he was spared all mental suffering. Indeed, from him the sting of death was removed. The last enemy was unable to disturb his faith or peace of mind, although he fearfully tortured the body."

Some additional particulars respecting his last hours, together with an account of the impression produced in Bombay by his sudden death, are contained in the following extracts from a Letter written by Major Jacob, a valued member of the Bombay Corresponding Committee to a friend in England. It is dated July 31, 1844—

"Our dear and honoured friend, Mr. Valentine, of the Church Mission, has entered into his rest. He drank tea with us only a few days before his death, in perfect health, and spoke of himself as being better and stronger than he ever remembered to have been. His two last Sermons at Trinity Chapel were from the texts—*All flesh is grass, and all the goodliness thereof is as the flower of the field, &c.*; and, *Now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.* He was unusually solemn and affecting—deeply in earnest; and it was remarked by several that he seemed to be more heavenly, and less an inhabitant of this lower world, than ever. His sweet and heavenly expression, as the Hymn before the Sermon was sung—"There is a land of pure delight"—and the value of that man of God, seemed, to many, to indicate that he would not be kept much longer from his blessed Master's presence. We really feared—yet without other grounds for it then—that he was meeting apace, and preparing for his flight to his heavenly inheritance. And thus it proved."

"Poor Mrs. Valentine and their two little ones were at Poonah. His sufferings were extreme; but all was peace within. "I desire to be with Christ," was his expression just before his mental consciousness failed him. "Hangs my helpless soul on Thee," was another. He had, it seems, like Archbishop Leighton, a strong desire that he might die away from what he conceived might be the distractions of his weeping family; and his desire was granted. We met at Byculla Church on Tuesday evening

to do honour to his remains. And oh, what a sight! what an honourable gathering was there! All the religious community of the island, and a vast number of poor pensioners, warrant officers, Indo-Britons, Natives, and all weeping! I have never seen the like; and this, too, in the case of one who shunned observation when living. But his works have followed him. Where shall we find his like? I fear, never. Our friend Mr. Candy was absent at Poonah: he hurried down, and preached a Funeral Sermon last Sunday at Trinity Chapel, on the text, *The word of the Lord endureth forever*. A solemn season! There was not a dry eye in the crowded Church. I must leave imagination to supply the scene. Only the Sunday before, the departed was there, preaching on the uncertainty of life—the blessedness of vision in glory; and now we were left to mourn our loss and his unspeakable gain. The pulpit and reading-desk were hung with black; and it was as much as Mr. Candy could do to get through his delineation of the departed saint's character. And what a character was his! Mr. Candy said, that during six years of intimate acquaintance with Mr. Valentine, he never, on any one occasion, recollected a word, a look, a gesture, or an act, unbecoming a holy man of God. What an example this to us all! Oh may it be blessed indeed to many! You can hardly conceive the impression that holy man's life and death have made in the whole Presidency. It has been the subject of conversation and of thought wherever people meet. Considering his remarkably retiring habits, his self-denying rejection of most invitations he received to dine out, that it might leave him unshackled and uninterrupted in his more proper work, it is quite remarkable how generally his loss is felt."

The Bishop of the Diocese, in a Letter dated Belgaum, Aug. 21, 1844, writes—

"You will doubtless have been informed of the very severe loss which our Mission in Bombay has sustained, through the death of our highly-valued and devoted friend Mr. Valentine. It will be difficult to supply his place. Though much discouraged, at times, from the little success which followed his labours, he was yet persevering in his work, *against hope believing in hope*, always disposed to render his advice and assistance where there was any prospect of usefulness."

The feelings of the Bombay Corresponding Committee were expressed in the following Resolutions, drawn up by the Archdeacon, and adopted by

them on the 23d of July, the very day of Mr. Valentine's death—

"—That the Committee desire to record their deep sense of the irreparable loss the Mission has sustained by the lamented decease of Mr. Valentine. He united ardent Missionary zeal, piety, talents, and learning with meekness, gentleness, and a truly humble Christian spirit. His untiring diligence and labour in his Master's cause, though unseen and unobtrusive, is well known to the Committee and all the members of the Mission. In these mysterious and awful dispensations, the only comfort and encouragement left to the Committee is, that the Lord does not depend upon man, and can send other Labourers into His vineyard. That the Committee cannot but feel that such a Missionary, of such a spirit and such qualifications, will not easily be replaced, and cannot but deeply grieve for their loss.

"That a subscription, limited to three rupees each, be opened for the purpose of erecting a head and foot-stone over the grave of the late Mr. Valentine; and that an engraved brass memorial be placed on the floor of Trinity Chapel, within the Communion-rail."

The friends of Mr. Valentine, in the Presidency and the Out-Station, have testified their love and esteem for his memory by subscribing a sum exceeding 1000*l.* toward the support of his bereaved widow and orphan Children.

Such is a brief notice of the life, character, and death, of this excellent servant of God. Undoubtedly, for himself, *to depart and to be with Christ is far better*; nevertheless in our apprehension, *to abide in the flesh* would have been *more needful* for the great work in which he was engaged. But God's *thoughts* are not as our *thoughts*. That blessed Saviour who laid down his life for the flock, is *head over all things to Church*. He setteth up one of His Ministers, and taketh down another, according "as it seemeth best to" His "godly wisdom." May He graciously raise up others to enter into Mr. Valentine's labours, endued with the same spirit, and following him as he followed Christ!

Miscellaneous.

IMPORTANCE OF INTERESTING SUNDAY SCHOOLS IN MISSIONS.

One department of parochial assistance will especially and richly repay, in the end, the most careful training of the pastor. It is that derived from the juvenile members of his flock. No one attentive to the youthful mind and heart, and aware of the force of early habits and impressions, can be indifferent to the importance of enlisting the young in the cause of Missions. If the Sunday school, for instance, of a parish, has become interested in special objects of missionary effort, and this not as a momentary impulse, but with careful training, and proper motives enforced, a delightful zest will be given to its various operations. The young may be easily interested, and once cultivating the habit of benevolence, vast facilities are evidently provided, when the heart itself becomes fully swayed by the motives of the Gospel. How much more noble the moulding thus given to character than by feeding the selfishness of youth, with profitless amusements and unmeaning toys?—and what pastor would not delight to witness such a

growing habit in the portion of his flock, soon to become its pillar of strength?

Imagine a Sunday school thus trained in delightful sympathy for the destitute and suffering, and extend the thought until it reach the youth of every parish in our communion, and patiently await the unfoldings of such a spirit as years advance, and who is so blind as not to perceive a generation training in the Church, for carrying out her wide and vast designs of Christ-like benevolence? There is not a Sunday school in the land, but may soon realize its participation in the work and give something to promote it. It may furnish a few books to a neighbouring and less privileged school, or may send a Sunday school library to the West, or support a pupil in some distant mission station. And after all, it is not so much the amount, as the happy result in the youthful heart itself—the cultivation of a habit and spirit which, under the blessing of God, will go far to supplant that worldly and selfish purpose, which now unhappily chains to earth the mighty energies of the Christian Church.

Intelligence.

The RT. REV. HORATIO SOUTHGATE, Missionary Bishop to Turkey, having completed a tour through the Eastern portion of the United States, sailed on the 16th May from Boston, on his return to Constantinople. He was accompanied by the Rev. Samuel Pen-

ny, recently appointed to the same Mission.

CONSTANTINOPLE. — The Rev'd. Samuel Penny, of Rhode Island, has been appointed by the Foreign Committee a Missionary to Constantinople;

his support having been assumed by Churches in the Diocese of Rhode Island.

FUNDS.

All remittances to be included within the present financial year, must be made immediately, as the Treasurer's books will be closed on the 15th June.

It is hoped that it will be remembered that the Church has recently sanctioned an extension of her Missionary operations abroad, which will call for a very large increase of funds during the next year. Viewed in comparison with other religious bodies around us, our own Church is yet most sadly deficient in liberality to the cause of Missions.

PROCEEDINGS OF THE FOREIGN COMMITTEE IN RELATION TO THE DEATH OF THEIR LATE SENIOR MEMBER, THE REV. DR. MILNOR.

At a meeting of the Foreign Committee of the Board of Missions, held at the rooms on Tuesday evening, April 22d, the following resolutions were unanimously adopted :

"Whereas, it has pleased Almighty God, in His wise providence, to remove from the scene of his earthly labours the REV. JAS. MILNOR, D. D. Rector of St. George's Church in this city, and long a member of this Committee, therefore,

"*Resolved*, That we solemnly and devoutly acknowledge the hand of God in the irreparable loss which this Committee has sustained ; and that we feel an increased responsibility laid upon us to further and support the great cause.

"*Resolved*, That while we submit with unmurmuring resignation to this dispensation of Divine Providence, we cannot but lament the loss which the cause of Missions in general has sustained by the decease of one who has long taken a deep, enlightened, evangelical, zealous and prayerful interest in the extension of the Gospel to all the world.

"*Resolved*, That we cherish a high appreciation of the sacrifices the revered subject of these resolutions made in the holy cause in which we are engaged, when at an advanced period of life, with precarious health, and before the cause of Foreign Missions had won the regard of the Church in general, he consented to take the office of Secretary, and to submit to the continued exposure and fatigue of a travelling agency.

"*Resolved*, That we can trace back to his cheerful and honorable advocacy of this cause at a most critical moment, some of the most important elements of its future success ; and to his disinterested, faithful and persevering zeal, his talents and influence, the present flourishing state of this divine and benignant undertaking.

"*Resolved*, That as members of this Committee, we deplore the loss which the Church and the Missionaries have sustained in the death of so wise a counsellor, so judicious a supporter, and so fatherly and sympathizing a friend as our late lamented fellow-labourer. But while our tears have testified to the sorrow of our hearts at this sudden and great bereavement, our minds have fastened more steadfastly upon the adorable Head of

the Church, and the rock upon which it is built, our blessed Lord Jesus Christ, who is above for evermore; and the liveliest gratitude is experienced to him for raising up by his grace so excellent, exemplary, and useful a man and minister of his Gospel, for preserving him so long, to be a burning and a shining light in the Church, and for distinguishing his career by so gentle, peaceful, and honourable a termination.

Resolved, That we sympathize most sincerely with the Wardens, Vestry, and Congregation of St. George's Church, in the bereavement which they have sustained by the death of a Rector for whom they had experienced the most tender, respectful, and filial regard for near thirty years.

Resolved, That we entertain a high sense of the disinterestedness and magnanimity of St. George's Church in sustaining and encouraging their Rector in a life of the most diffusive and expansive benevolence; and that in thus joining with him in bearing the burdens of a suffering world, and a struggling Church, they have afforded the highest evidence which they could give of the success of his labours as a good minister of Jesus Christ.

Resolved, That this Committee sympathize most deeply with the bereaved and afflicted family of the deceased, and offer their fervent prayers that God would 'remember them in mercy, sanctify his fatherly correction to them, endue their souls with patience under their affliction, and with resignation to his blessed will, and with the residue of His Holy Church, that they may be partakers of His heavenly kingdom.'

Acknowledgments.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from 15th of April, to 15th May, 1845:

MASSACHUSETTS.

Andover—Christ Ch.....	£18 50
Boston—St. Paul's Ch.....	171 75
Do. for China.....	26 00
Do. for Africa.....	27 00
Do. ed. of Robert Leighton, China.....	6 00
A member of do. for Constantinople.....	10 00
W. A. of do. for do.....	100 00
Church of the Advent, T. M. for Constantinople.....	10 00
Trinity Ch. for China.....	50 00
Do. for Africa.....	50 00
Do. Juv. Miss. Asso. for ed. of Manton Eastburn, China.....	25 00
Through Robert Appleton, Esq. Treasurer, for Constantinople.....	5 00
Lovell—St. Ann's Ch.....	50 00
Marblehead—St. Michael's Ch.....	2 45
Do. for Africa.....	1 10
Roxbury—S. S. St. James' Ch. for ed. two children in Africa.....	59 37
St. James' Ch. Miss. Asso. for China.....	12 56
Do. for Africa.....	12 57
Do. for Constantinople.....	50 637 80

RHODE ISLAND.

Newport—S. S. Trinity Ch. for ed. of Maria Brown Vinton.....	20 00
First half yearly payment of ed. of Francis Vinton.....	10 00
Providence—A Member of Grace Ch. for Constantinople.....	25
N. Providence—St. Paul's Ch. Mrs. S. for Constantinople.....	10 00 40 25

CONNECTICUT.

Greenwich—Christ Ch.....	11 28
Hartford—St. John's Ch. Easter offering of S. S. for Constantinople, \$1; China, \$4; Africa, \$5	10 00
Christ Ch. for Constantinople..	106 32
Do. do. for China.....	50
St. John's Ch. for Constantinople	75 00
New Haven—Trinity par. general..	100 00
Do. for China.....	8 50
Do. special offerings for Constantinople.....	9 00
Plymouth—St. Peter's Ch. ½.....	4 00
Do. for China.....	2 00
S. S. do. for ed. Theophilus Morris, Africa.....	20 00
Do. for Constantinople.....	25 00
Waterbury—St. John's Ch. for Constantinople.....	177 50
Do. for ed. of Thomas John and Sarah Hannah Scovill, Africa..	40 00 589 10

NEW YORK.

Albany—St. Paul's Ch. for Constantinople.....	10 00
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